1:Layard E-5 (1914-1915) 1942
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reeds. The village paths, or streets, are thus lined on both sides with high fences pierced at intervals by entrances left solid at the bottom, both to keep out stray pigs and to keep in those belonging to the owner of the enclosure. The upper part of each entrance is usually open when the owner is at home, but can be blocked, when he so wishes, by a movable reed panel. No man ever enters the enclosure of another without invitation. Indeed, the general communism and publicity of life is counterbalanced by a very great sense of possessiveness about a man's actual home. There are, it is true, certain occasions when even this private spot may be rudely violated, but these are ritual occasions which in a description of everyday life may be left out of account. Within the enclosure are two courts. Firstly an outer court, containing the wife's house,[1] or, if there is more than one wife, a house for each. Here also live, in the same house with their mother, unmarried daughters as well as sons till these are able to dispense with her help. It is into this court that the entrance from the village street gives access. Behind this, partly separated from it except in the case of the very newly wed by another reed screen, is the inner court where is the husband's own house. With him live sometimes a young son or two, but these are usually provided for by the erection of a communal bachelors' house shared by closely related boys and unmarried youths, who may also have friends from other less closely related families to live with them. Both outer and inner court also contain storehouses for yams and yet other houses for the pigs, but valuable tuskers are always kept by the husband in the inner court. Cohabitation occurs only in the wife's house, never in the man's, for fear of pollution by menstrual blood, and never during the woman's menstrual period. There is a tendency, though it is by no means a set rule, for a rich man to gather his married sons around him in a larger compound composed of a number of enclosures with inner and outer court such as have just been described, and it is in these compounds that the bachelors' houses are built.

*Lodges.*

Besides dwelling-houses, each Vao village possesses a number of lodges,[2] or what in current anthropological literature are called club-houses, which in Vao are called *na-tamp*, in which the males of certain sections of the clan congregate and sometimes sleep. These are quite different from the *ghamal*, which belongs to the whole village, and are from one point of view the mortuary chapels of the family or group of families to which they belong. Each lodge is surrounded by a stone wall

[1] Houses are so constructed that the thatched roof reaches the ground on either side. For details of construction see construction of *ghamal*, p. 440. Ordinary dwelling-houses are similarly constructed but on a smaller scale.

[2] See p. 63.